The LUTHERAN

CLOTHING COLLECTION

Wisconsin aids annual Lutheran World Relief drive

40, No. 7

NOVEMBER 13, 1957

CENTS

God's Ledger

RECENTLY I WORKED for a few weeks in the payroll department of a national corporation. It was my first experience with payroll records and I could not get the individual employee cards out of my mind.

I FOUND THERE is no quarreling with a payroll record—everything is either black or white. No shadings, hedgings, or excuses. Everything is there just exactly as the worker himself contracted for. The state and federal taxes are set and there is no leniency—one penny over or under. At the end of each quarter the work hours and the payment received must balance before the books are closed.

Some cards had imposing records of wor truck drivers, warehousemen, managers, o fice clerks—a steady record of a year's wor Other cards were almost blank. One pa then, "extra—left no address."

NO WONDER so many imaginative write have pictured bookkeepers in heaven. T mortal record is there. The angel has on to find the page. My life will be recorde too. It will all be there—useful or usele

One can't argue with a payroll recor And it seems to me that whatever syste God uses, one can be certain that there wo be any arguing with that record, either!

—BETTY LAWRENCE

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. Young people of Luther Memorial Church, Madison, aid state chairman Dr. Charles A. Puls in sending out 1,400 letters asking Wisconsin churches to help annual gathering of used clothing for Lutheran World Relief. About eighteen carloads with a half-million pounds of clothing were expected to be collected from the state's congregations.

Reds continue attacks on East German churchmen . . . Two-year evan
gelism program completed . . . Bigger opportunity seen in future . .
Commandments are still barred from classrooms in New York Stat

THE CHURCH IN THE NEWS

Reds harass churchmen

Lutheran bishops in East Germany had last month sternly warned church members not to participate in Communist youth dedication ceremonies, an atheistic counterpart of Christian confirmation. Young people who agreed to such dedication could not be confirmed, they said. Roman Catholic bishops later issued a similar statement.

In Mecklenburg, Lutheran Dean Arnold Maercker of Schwerin refused to hold a church funeral for a young girl who had taken part in the atheistic ceremonies. Communist authorities placed him under arrest. The charge was "violating the constitutional equality of all East German citizens."

Schwerin's district council notified Bishop Niklot Beste of Mecklenburg that it would take further "measures" to compel pastors to obey "democratic laws of humanity and socialist morals" and to stop "further discriminations." Communist papers hailed the Dean's arrest as a means of protecting the people against "reactionary clergymen."

Catholics voice support

Cardinal Joseph Frings, Archbishop of Cologne, expressed Roman Catholic "solidarity" with the Lutherans in support of Dean Maercker's stand. In a message to Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany (EKID), he voiced "sympathy and indignation."

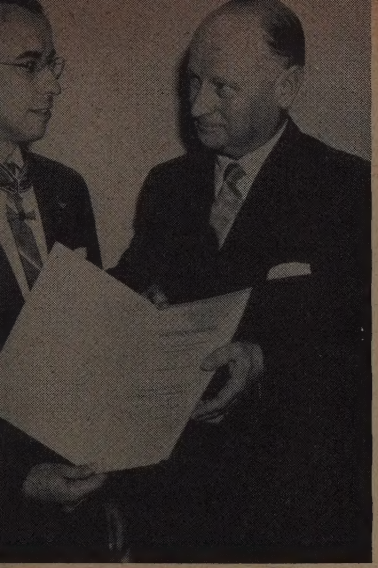
"All of us are directly involved in th arrest of Dean Maercker because ever Lutheran and Catholic clergyman woul have to act like him in such a situation, the cardinal wrote. He said that prayer on behalf of Dean Maercker would b offered in Catholic churches.

LWF trip assailed

Communist rallies in the East Zon adopted resolutions denouncing Lutheran Bishops Gottfried Noth of Saxony an Moritz Mitzenheim of Thuringia. Bisho Noth was accused of "slanderous propa ganda against the republic and its leadin functionaries." Bishop Mitzenheim wa charged with "turning the Bible into a NATO instruction manual and glorifyin the American way of life" during lectur he gave after his trip to the LWF as sembly at Minneapolis in August.

Sharpest attack was launched again the long-time Red target, 77-year-o Bishop Dibelius. Red newspapers call him an "agent of American and We German monopoly capitalism" and ac cused him of misusing church funds t support "war criminals and so-call refugees."

An overflow crowd in West Berlin largest hall, the Sport Palace, on Oct. heard Bishop Dibelius respond with plea that Protestants resist Commun efforts to create an East-West split their ranks. Believers should "hold fa with both hands to the treasure of EK unity," the bishop urged.



RELIEF LEADER GETS AWARD
. *Confer with German consul-general*

est Germany honors Lutherans

Two Lutheran leaders were recipients high awards from the German Federal public last month.

n recognition of the aid received by st Germany from America's Luther- since the end of the war, the Com- nder's Cross of the Order of Merit s awarded to Bernard A. Confer in a w York ceremony. Mr. Confer, ex- tive secretary of Lutheran World Re- , is former chairman of the Council Relief Agencies Licensed for Opera- n in Germany (CRALOG). The or- ization includes major Protestant, man Catholic, Jewish and secular ncies.

n presenting the award (*see photo*), Adolph Reifferscheidt, West German sul in New York, said the honor ex- ssed "the deep gratitude of the whole rman people toward all Americans" o assisted in building a "new demo- tic Germany."

In Bonn, West German President Theodore Heuss decorated Lutheran Bishop Hanns Lilje with the Great Cross of the Order of Merit. The former Lutheran World Federation president was cited for his "distinguished work on behalf of the reconstruction of church life in Germany and his fruitful work in the ecumenical movement, particularly within world Lutheranism."

LEM completes program

In early November, 1955, hundreds of lay visitors and 80 guest preachers launched the first area mission of the ULC's two-year Lutheran Evangelism Mission program. Pilot missions in various places had helped develop a pattern which was to be followed throughout the church.

Two years and 250 missions later, the campaign formally came to its close. Areas around Newberry, South Carolina, Milwaukee, Toledo, Ohio, Buffalo, and Sidney, Neb., completed their missions on Oct. 31, made final reports at morning meetings the following day.

LEM had "broken the ground" for "the greatest opportunity" for evangelism that the ULC has ever had, said Dr. Robert W. Stackel, director of the program. Success of the campaign had already led some congregations to conduct a sequel, he reported, and others would be run on an area or conference basis. Plans for 1958 include a Bible study course recommended for every congregation, lay schools on evangelism in every synod and other special projects, he pointed out.

Present plans call for Dr. Stackel to continue to head the program until June 30. Field directors called by the Board of Social Missions to work with the ULC's synods for the next two years are Dr. Walter E. Bock, the Rev. James A. Keisler, the Rev. George A. Housewright

and the Rev. Dana Johnson. The Rev. E. Dale Click and the Rev. Clifton M. Weihe are continuing as associate evangelism directors on the BSM staff.

Ban on Commandments stands

Efforts of the New Hyde Park, New York, school board to post an "interdenominational version" of the Ten Commandments in school classrooms had been halted last June by State Education Commissioner James E. Allen, Jr. Mr. Allen said the move would create "dissension and bitterness in the community." He also held that posting the commandments when they could not be freely explained and discussed was "unsound educational practice" and would "detract from their significance."

After State Assemblyman William C. Brennan, Jr., had declared that he would introduce legislation requiring every New York State classroom to post the Ten Commandments, the school board appealed to New York's Board of Regents.

Late last month the Regents replied, refused to go over the head of the education commissioner. Any further action would have to be in the courts, the board said.

School religion opposed

Attempts to introduce religious teaching of any sort in public schools were denounced by the American Jewish Congress last month. The group's executive committee said such education is the responsibility only of the synagogue, church and home. Other Jewish organizations had taken similar stands.

The trustees of the University of Vermont acted last month to end chapel services which had been a weekly tradition of the institution since its founding in 1791. Since the school was made an official state institution in 1955, support of any worship services was contrary to Vermont's constitution, said President Carl W. Borgmann. Denominational groups would be welcome to rent university facilities for "educational purposes," he added.

Released time gains in spots

With the school year well under way released-time classes for religious instruction had been added in some areas dropped in others.

A Minnesota Poll survey revealed that in that state 80 per cent of the adults questioned favored such teaching during school hours, but not in school buildings. Ninety-two per cent of the Roman Catholics and 77 per cent of the Protestants queried favored the released-time plan. A majority opposed teaching "facts about religion" in the schools, however.

The survey was made after a Minnetonka district in suburban Minneapolis had cancelled its released-time program because it created a "disturbance" when children left classrooms to attend religious instruction sessions. In the Minneapolis area, 7,000 youngsters from 4th, 5th and 6th grades were still reported getting instruction. The number was said to be the highest in the 34 years the program has been sponsored by the Minneapolis Council of Churches.

. . . but loses in others

Six schools in Hanover County, Virginia, dropped a released-time program which last year provided instruction for 732 children. Lessons had been given in regular classrooms. The sponsoring Hanover Council of Churches said the program would be shifted to church buildings and revived next year.

In Mississippi, the Biloxi school board turned down a request by a Roman Catholic priest for a released-time program

LABOR UNION OFFICIAL IS "LAYMAN OF THE YEAR"
Dr. A. P. Shirkey and Dr. Fry make presentation to Mr. Ramsay

e Biloxi Ministerial Association fought proposal, saying it would "unnecesily magnify the differences in our be's" and "help destroy the unique Amern concept of separation of church and te." No other Mississippi city has such rogram, the Protestant ministers said. Unitarians in Tacoma, Washington, culated a petition and threatened court ion to halt a program sponsored in grade schools by the Tacoma Council Churches. It was a "violation of our te constitution," the Unitarian Fellowp for Social Justice charged.

bor leader gets award

John G. Ramsay, an official of the ited Steelworkers' Union and the L-CIO, was last month named "Layn of the Year" by the Washington . C.) Council of Churches. Hailed as n apostle of good will and brotherhood ong men," Mr. Ramsay was the first or leader to get the award in its 20ar history. The presentation was made at the annual Churchman's Dinner sponsored by the Committee of 50, a group of Protestant leaders and government officials (*see photo*).

A member of the Presbyterian Church, Mr. Ramsay is chairman of the National Religion and Labor Foundation and a member of the NCC department of the church and economic life. He is also active in other church-related organizations.

Chief speaker at the dinner was Dr. Franklin Clark Fry, president of the United Lutheran Church in America.

Refugee sponsors not liable

Sponsors who filed affidavits of support for refugees cannot be held legally liable for them, New York Municipal Court Judge Henry Silverman ruled last month in a precedent-setting decision. The obligation is moral rather than legal, the judge held.

Lutheran Refugee Service joined in the case which led to the judge's decision.

It was resolved when Judge Silverman dismissed a suit brought against a New York couple by the State of California. The couple had in 1948 signed a support affidavit to bring a nephew to the U.S. from Yugoslavia. The nephew later suffered a mental breakdown and spent five years in a California state hospital. The state asked $4,721 to cover the cost of care.

If successful, California had planned similar action against the National Lutheran Council to recover costs of hospitalization of two displaced persons resettled there under NLC auspices. Admitting its "moral responsibility," the NLC paid bills for five years but held that it had no obligation beyond that period, after which immigrants can normally become citizens.

Affidavits are on file for about 90 per cent of the six million immigrants admitted into the U.S. since 1924, State Department officials said. An opposite ruling by the court would have opened the way for collection of millions of dollars in claims by state and city agencies against sponsors of immigrants.

Churches shun United Fund

United Fund campaign for $865,000 in El Paso, Texas, ran into two barriers this month. Representatives of 28 Baptist churches decided to ask all Baptists not to participate or contribute "in view of the predominance of sectarian agencies."

Baptist Association moderator W. L. Pearson, pastor of the Sunrise Baptist Church, said that "Southern Baptists stand for separation of church and state and do not believe that public money should be used for the advancement of any religious body."

Earlier Bishop Sidney M. Metzger of the El Paso Roman Catholic diocese issued a statement permitting Roman Catholics to participate in the Fund. He acted after an application from the Planned Parenthood Center to share in the Fund had been turned down. He had previously urged Roman Catholics not to contribute until the status of certain groups in the Fund was "clarified."

Fund officials decried both moves, said, "You do not ask a drowning man's race or creed before throwing him a rope."

Methodists report growth

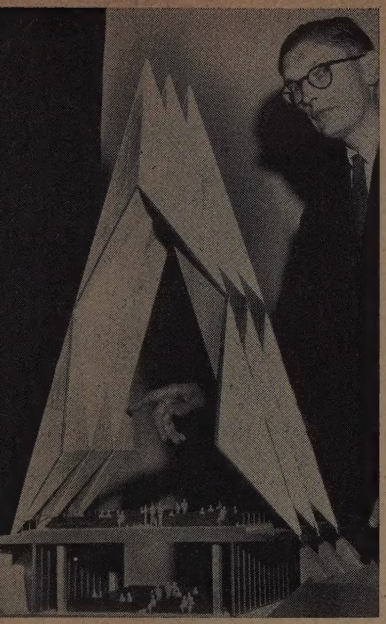
The Methodist Church—largest single Protestant body in the U.S.—now has 9,566,629 adult members. A gain of 121,809 over 1955 was reported this month by the Rev. Albert C. Hoover, director of the denomination's statistical office. He said the total does not include 1,382,207 baptized children who have not yet been received into full membership.

Serving 39,359 organized churches are 26,872 ministers. Members contributed $443 million for all church purposes during 1956, the report continued, an increase of nearly $30 million over the previous year's total.

NCC lauds disputed chapel

U.S. Air Force officials said this month they were ready to proceed with construction of an ultra-modern chapel at the new Air Force Academy near Colorado Springs. The decision came after the National Council of Churches department of worship and the arts had "enthusiastically" approved the plans. It was the first time the department formally expressed an opinion on a specific structure.

Alfred H. Barr, Jr., director of New York's Museum of Modern Art, called it "brilliant and very exciting" at the NCC group meeting. Pietro Belluschi, dean of the MIT School of Architecture, wrote the group that the plans had "poetic daring and beauty."



MODEL OF DISPUTED CHAPEL
A brilliant insult?

Congressmen had treated the plans less
ndly. Rep. James L. Whitten of Massa-
usetts called it a "stretched-out accor-
on" and Rep. Erret Scrivener dubbed
a "polished aluminum monstrosity."
nator Ralph Flanders of Vermont
rmed the structure a "deliberate insult
God Almighty."

The controversial building (*see photo*)
ll house three chapels—Protestant,
oman Catholic and Jewish.

atican radio dedicated

A new broadcasting center that can
am radio messages to any part of the
orld was dedicated by Pope Pius XII
st month. The radio station stands on
1,037-acre tract near Santa Maria di
aleria, about twelve miles northwest of
atican City. The land was ceded by Italy to the Vatican, giving it extraterritorial status. The Pope's summer residence at Castel Gandolfo in the hills north of Rome and several church buildings in Rome itself enjoy a similar status. The 109-acre Vatican City is considered to be a sovereign state.

Cost of the new station was $2.5 million. It operates four transmitters, the strongest with 120 kilowatt power. Television facilities will be added later. The Vatican holds two European TV channels.

The new station will operate around the clock, using 28 languages. The radio programs will be an "instrument of peace" and a means of "spreading the Gospel to every nation," the Pope said at the colorful dedication rites. He spoke in Latin.

Italian bishop faces trial

Couples married by civil ceremonies rather than church weddings are "public sinners" who are "living in concubinage," thundered Bishop Pietro Fiordelli of Prato, near Florence, Italy. The Roman Catholic prelate's fire was directed specifically at the daughter of a church-going family who had been wed to a local Communist leader.

At the bishop's direction, the castigation of the couple was read at masses in Santa Maria Soccorso parish.

Last week the bishop was ordered by a Florence court to stand trial on charges of defamation of character brought by the newlyweds. The parish priest was named a co-defendant. The case was said to be unique in Italy.

Bishop Fiordelli told a Florence court at a preliminary hearing that he was only doing his duty by citing the girl's defiance of church law as a "warning to the faithful."

world news notes

Education for cold war

American Indians with their bows and arrows were no match for a handful of white men with guns. Winners in modern wars have been those who invented the best weapons and produced them the fastest.

As the sky fills up with Russian moons beeping their warnings around the world, Americans were startled to discover that they have been outdistanced by Red inventive genius. Russians don't have television in 80 per cent of their homes, as the U.S. had by April of this year. But they have 24,000 research scientists at work in their laboratories, one-fifth to one-third more than the U.S. has. These researchers are opening the way for tomorrow's inventions.

This month there was solemn muttering in the U.S. about the reasons why Russians pulled ahead. Many more American youth go to college than in any other country, but not as many study the sciences. Even if students wanted to be scientists, there aren't enough teachers to train them. Teachers have been attracted into industry by the higher salaries.

American problems, it is said, begin in the high schools where mathematics is still taught as it was in the 17th century.

Foreign aid in reverse

Americans had been figuring since World War II that the sums spent for military assistance of its allies were a huge give-away. This month, following the Eisenhower-Macmillan conversations, there was a new attitude toward how much help the U.S. might receive through co-operation with foreigners.

The chairman of the U.S. Atomic Energy Commission said last month, "In the face of Russia's scientific and technological capabilities and the capacity to use them by regimentation, the United States and Great Britain are under the necessity of making the most intelligent use of their combined resources—including, and perhaps above all else, their trained minds. We must do this in the interest of our mutual safety."

It was German science of the Hitler period that gave both the Russians and Americans their start in developing long-range rockets. There are British, French, and Italian scientists too, who might work with Americans in pushing forward the frontiers of knowledge.

When spokesmen of North Atlantic nations meet in Europe next month, the U.S. will be in a new situation. It won't be merely the rich uncle, wanting to know how much hand-out his poor relations expect. Sputniks circling the globe have taught the U.S. humility.

Peace prospects

The long talks about disarmament held in London during the spring and summer had suddenly come to seem far away and long ago. Big cuts the U.S. has made in its military research program are being reversed. More money, not less, will be spent on the fantastic weapons of the future.

But the chances for peace improve as the weapons become more frightful. As long as both sides in the cold war are equally provided with means of terrible punishment of the other, the long and expensive stalemate continues.

The U.S. will rush more men and money into its long-range missile research. Something useful may come out of it besides mere military preparation. But as things stand now, neglecting military build-up would mean a sort of national suicide.

WASHINGTON

By ROBERT VAN DEUSEN

CHANCE TO SAVE MONEY

CHURCHES MAY REDUCE the amount of their pastor's income tax by placing a parsonage expense allowance in the church budget if this is done before the end of 1957. Under revised income tax regulations, such action may be taken now and apply to all of 1957. After Jan. 1, 1958, budget action must be taken in advance of the payment of salary and parsonage expenses, in order to qualify the pastor for tax reduction.

When the new income tax law was passed in 1954, it included a provision that a minister's gross taxable income does not include the rental value of the parsonage, or a rental allowance paid as part of his compensation, to the extent used to rent or provide a home. The Internal Revenue Service interpreted the law liberally in regulations issued in final form in the *Federal Register* of June 15, 1957.

Pastors with rental allowances were permitted to include the cost of fuel and utilities in the tax-exempt portion of their income. For pastors who have a free parsonage provided, the regulations added the words "including utilities" to the phrase "the rental value of a home." This placed the parish pastor with a parsonage on an equal footing with ministers in general work who have rental allowances.

The same provision applies in both cases: the tax exemption must be based on a specific item in the budget of the employing church or agency. If the budget item is not there, the pastor is not eligible for the tax exemption.

Procedure

HERE IS how it works. A pastor receives a salary of $4,500 a year plus free parsonage. Out of his cash salary, he pays for his own fuel and utilities, at a cost between $400 and $500. It would be possible for the church to revise its 1957 budget so as to allocate $500 for parsonage expenses, leaving $4,000 as the salary item. (Of course it would be even better if they left the salary at $4,500, and added a new item for parsonage expense.)

When the pastor made out his income tax report, any expense for fuel and utilities, up to a total of $500, would be subtracted from the total cash income of $4,500. The remainder, including any unspent balance in the $500 item, would be subject to income tax.

WHEN TENTATIVE regulations were issued in 1956, it was specified that to establish eligibility for tax exemption, official budget action must be taken in advance of the payment of salary and expense allowance. Several church groups, including the National Lutheran Council, pointed out that the delay in issuing regulations and lack of adequate information as to what was required under the new law made that an unfair ruling in respect to time which had already passed.

As a result, the regulations as they appeared in final form permitted official action before the end of 1957 to be retroactive. Prompt action by a congregation or church council could give a pastor a substantial cash benefit, authorized by law, in reduction of 1957 income tax.

"There's nothing to do but sell out and move to the suburbs," people say in many city churches each year. But if a church is alert in meeting the needs in its changing neighborhood, it grows stronger year by year.

City churches don't have to die

Trinity, in an old part of Philadelphia, is 100 per cent alive

By SIGURD B. HAGEN

WALKING ALONG Germantown Avenue any afternoon, Dr. Edward T. Horn may stop half a dozen times in a block for a bit of conversation with people he meets.

He may chat with a teenager in windbreaker and jeans, or an oldster in threadbare overcoat and neatly blacked shoes. Or an aproned shopkeeper, checking his sidewalk display.

For Germantown, city within a city, is still enough of a village for some folks to be neighborly. And Trinity Church, of which Dr. Horn is pastor, concerns itself with folks.

Maybe the boy will address Dr. Horn as "Father." That would place him as one of the Roman Catholic youngsters who attend the Saturday night Youth Canteen dances in Trinity's parish house.

The elderly gentleman knows Dr. Horn through the church's Friendship Group, which brings together people over 60 for fun and fellowship. The merchant could be one of the regulars at the daily 8 A.M. chapel service.

FOR THESE and for thousands like and unlike them, Trinity Church is more than a century-old landmark. It is a stabilizing influence in a community that is changing with frightening rapidity.

If you like tradition, Trinity is for you. The past is accented by the shaded cemetery through which you walk to the front door. The congregation is 121 years old, and the church office is in a house built in 1723.

But Trinity is no relic. It is that new and complex organism known as the urban church. It has a staff and a multiple ministry. It has a "fluid" program, which means it can try new things, discard old.

Yet it isn't too organized to be personal, nor too community-minded to be.

For all people who can't climb steps to Trinity's second-floor church which is always crowded on Sunday mornings, there is a 4:00 P.M. service in the first-floor chapel

PRAYER ON A SEWING MACHINE
There's useful work and Christian fellowship for people in upper-age brackets

rst and foremost, a house of worship.

This may be the reason that Trinity, n an area where some old churches have ost ground, has grown and keeps grow- ng. Communing membership reached ,400 last year, has nearly doubled in ten ears.

Such gains might excite nobody if chieved in a booming suburb. In Ger- nantown they are remarkable. Before rinity can chalk up an increase, it must eplace 100 to 200 members lost yearly hrough migration.

THE TASK ISN'T EASY, because most of he new people who occupy the vacated partments and row houses aren't Luther- ns. Many of them are not Protestants f any kind.

Dr. Horn and his assistant, the Rev. Donald Moyer, figure it takes a hundred ersonal calls to locate one new prospect. Out of ten prospects, only one joins the ongregation. That's how rough the go- ng is.

An intensive evangelism program would seem essential. Trinity has one, of ourse. But it is only a part of the di- erse church program aimed at bringing the gospel to as many Germantowners as possible.

The problem of shifting population is as acute in Germantown as in the center of Philadelphia, six miles away. Young married couples, Dr. Horn told me, usually move to the suburbs about the time their children are ready for school.

Thus the church is left with a great proportion of young and old members, and few in the young adult range. But the church must serve the people it has. Hence its special youth and age programs.

THE SPECIAL PROBLEMS of the older group were recognized several years ago. But the "golden age" program was not launched until early this year when Mrs. Margaret C. Gilbert joined the church staff as full-time visitor and social worker.

Meanwhile a thorough study had been made. For folks over 60, it was observed, time often hangs heavy. Their children have grown up and moved away, close friends are now distant, or dead. In a word, they are lonely.

The new Friendship Group was the

answer. It is more than a club, it is an activity. It is open to all oldsters of the community, though a majority of the 120 now enrolled are members of the church. Attendance on Thursdays runs from 65 upward.

The hours are spent usefully as well as socially. In the morning the women make bandages from old sheets. The men repair old toys and make new ones in the woodworking shop.

They bring their own sandwiches for lunch, and the church provides coffee. In the afternoon they put on their own entertainment. There is dancing, too—but not to rock and roll.

Most important product is friendship. When the meetings were suspended for the summer months, eight of the men balked at idleness. They had become such good friends that they decided to continue meetings every week, even in the hottest weather.

Trinity has Brownies and Girl Scouts

Weekday school, Tuesdays from 4 to 5:15, has operated 51 years. Teachers are well trained. Each class is small. Trinity's pastors teach the preconfirmation classes

BACK IN 1946 the Youth Canteen was started, principally to give the congregation's teenagers something to do on Saturday nights. The parties in the parish house gym were an immediate success, and the youngsters began bringing guests.

Soon the canteen was thrown open to the community. Youngsters from the other churches came—Catholics, too. Even members of the tough "Brickyard Gang" were welcomed. They had been barred elsewhere, but at Trinity they behaved beautifully.

"We've never had any vandalism," Dr. Horn said proudly. Good conduct, he explained, is maintained through a blend of self-government and watchful supervision. The youngsters themselves decide what kind of programs they want, then plan and conduct them. They pick the records they like and buy them (ah, rock and roll!) Everybody pays a quarter to defray costs of refreshments, lights, and cleaning.

There are chaperones, of course. And Dr. Horn or the assistant pastor is always present. Their clerical garb is probably a factor in keeping order.

"I CAN THINK of at least a dozen families that came into the congregation through canteen contacts," Dr. Horn told me. Some of them, he said, were nominally Roman Catholics. In the past ten years Trinity has taken 151 former Catholics into membership.

This year a nearby Catholic church has started its own Saturday night parties. So Trinity is reorganizing its Youth Canteen as a co-operative Lutheran project with neighboring congregations participating. This is an example of the "fluid" program, quickly adaptable to changing needs.

OTHER ORGANIZATIONS fit their meetings into a tight schedule that keeps parish-house facilities busy all week. On some days it spills over into the church house, the ancient dwelling at the corner of Germantown Avenue and Queen Lane that once was the parsonage. (Originally it was Christopher Sauer's printshop before the American Revolution.)

Lutheran Athletic Association games are played in the gym, which is used also by various community basketball teams. The bowling alleys are in constant demand.

Special rooms have been furnished for the nursery school held three times a week. Weekday church school, a fixture since 1906, spreads all over the place every Tuesday afternoon from September to the end of Lent. In summer there is vacation church school.

Nearly every facility does double duty, for space as well as time is limited. The church is open daily from 8 A.M., often until late in the evening.

The main sanctuary and the first floor chapel are both in full use on Sundays, for there are five services and two Sunday school sessions. Holy Communion at 8 A.M. is followed by a service with the full liturgy at 8:30. Matins precedes the first church school session at 9:30, and another full service is held at 11. At the same time a second church-school session is held for younger children whose parents attend church. Vespers is at 7:30.

Trinity has five choirs, with 140 children and adults. Catherine Deisher Baxter is director

Making assignments for evangelism visitors

IT ISN'T JUST that the congregation is too large for the 600-seat nave. The additional services make it convenient for almost every member to attend at some time. Then there are the year-round daily 8 A.M. services in the chapel, with communion on festival days. Frequent communion services help keep the congregation's high proportion of communicant members—80 per cent of the confirmed enrollment in 1956.

Such a schedule would be taxing for a lone pastor, and is heavy for Trinity's two. A recent time study showed that Dr. Horn and Mr. Moyer each put in about 70 hours weekly. Previously there have been as many as three assistant pastors. Few or many, they work as a team of which the lay staff personnel are active members.

DR. HORN puts great stress on the team idea for a multiple ministry. At Trinity an assistant pastor functions as an associate. He does everything the pastor does —preaching, teaching, visiting, administering sacraments, organizing and directing special activities.

"We want the people to feel that it is the church, not the pastor, doing all these things," Dr. Horn told me. "The ministers are temporary, but the church will continue."

At Trinity, all pastoral duties ar shared on a staff basis. Assignments ar deliberately varied and alternated so tha each pastor, senior or assistant, is con ducting a full ministry with responsibili ties in every area of church work.

THE TEAMWORK extends to th church's program of long-range evan gelism. The Germantown area contain some 25,000 housing units and has bee divided into 75 sectors, each with a resi dent lay visitor. Over every five district is an area captain. The captains repor to the pastors.

Visitors call at every member's hom at least twice a year. They also chec on new families, and keep their eyes ope for the sick and shut-in, for homes wher pastoral counseling is needed, and fo members for the church schools.

Neighborhood changes, Dr. Horn said have produced an unusual number o families and individuals needing help o some kind. People in trouble often ca get help from existing social agencies but don't know what these agencies ar or how to go about contacting them.

Through years of experience with th state public assistance department, Mrs Gilbert is able to direct people in nee to the proper sources. When the church itself is involved in gifts or loans, sh makes the necessary investigations to b sure the recipients are in genuine need

But all personal problems are no financial. More often the need is fo counsel, and the pastors work with Mrs Gilbert in this field. Some of the typica situations are family discord, tenant landlord relations, the child and hi school, also the child who has brushe with the police.

Many can be helped to find a job or a employe, advised where and how to ge medical or psychiatric treatment, how t

Nursery classes for preschool children are held three days a week at Trinity

face loneliness. In short, whatever touches the lives of people in Germantown is the concern of Trinity Church, a part of its mission to bring the Word of God to them.

When city churches fail, Dr. Horn believes, it is because they have ceased to meet the needs of the people in their areas. He has some strong opinions on how a declining church can be helped and help itself.

"The answer to the big-city church problem may lie in having a strong congregation take under its wing the neighboring church that is in trouble," he said. "This is always a difficult idea for the distressed congregation to accept. There may be fears and suspicions—fears that the small church will lose its identity, or suspicion that the big church is trying to swallow up the little one."

Trinity doesn't want to annex any church, he insisted. But Trinity does feel an obligation to offer help where it is needed. The failure of any neighboring Lutheran congregation would be bad for Trinity, too. Trinity, as well as several other larger Lutheran churches in Philadelphia, could give this kind of help, Dr. Horn said. But it hasn't been asked, yet!

Meanwhile Trinity must continue its work, ministering to old and new Germantowners. It is hard work, with frustrations as well as rewards.

"We try not to take ourselves too seriously," the pastor said. "We don't think everything will go to pot if we, Horn, Moyer or anybody else, aren't here tomorrow. People and ministers move on, other people and pastors move in. There will always be people here, and Trinity is here for them."

NOBODY EXPECTS MUCH WHEN THE GOVERNOR OF A STATE GETS UP TO GIVE A BRIEF "ADDRESS OF WELCOME" AT A CHURCH CONVENTION . . . .

BUT GOVERNOR COLLINS SURPRISED PRESBYTERIAN MEN IN MIAMI LAST MONTH. HE EXPECTED THEM TO TAKE SERIOUSLY THEIR CONVENTION THEME—

"ALL THE WAY FOR CHRIST"

By LEROY COLLINS

Governor of Florida. Condensed from his address at men's convention of Presbyterian Church U.S. in Miami, Fla., in mid-October

ROBERT SHERWOOD, the distinguished playwright, has written a new play not yet published although it has been presented on a television program that I had the great privilege of seeing. The title of the play was "The Trial of Pontius Pilate."

That title captivated me because I thought in terms of the trial of Jesus, in thinking of Pontius Pilate. But Sherwood tells a great story—that in that event of history Pontius Pilate himself was on trial.

The first act starts in A.D. 25. There at Rome at the emperor's palace, Pontius Pilate was a young, fine, handsome man at the court. He was a comer, he was the kind of man everyone expected to develop into a great leader.

He was awaiting a new assignment. He and his wife, a wonderful woman, and his daughter and others around him were all eager and anxious to know what his assignment would be. They thought he was going to be the governor of Egypt, the prize outlying area of the Roman Empire.

When the time came for the choice to be made, Pontius Pilate came home dejected and downcast. He told his family mournfully that he had not been give that wonderful assignment. To his dis may and embarrassment, he had been as signed to be governor, of the little, in significant country of Judea.

THAT WAS almost like a man in thi country close to the White House think ing about his possible selection as am bassador to Britain, only to be notifie that he had been given an assignment t the little country of Haiti.

But Pontius Pilate went through wit that assignment. The second act, o course, tells us what happened there. H was a man who wanted to make good He was a man who had capacity, wh had some determination to be successfu and to do a good job.

When they started after the Nazaren he began to get pressure. Members o his own official family and of his ow personal family were saying, "We mus do something about this because thi man's ministry is developing in a wa that is dangerous to the Caesars." Th Pharisees, of course, took Jesus and trie him. They came in and said, "Pontiu Pilate, he must be crucified." And Pilat said, "Why must he be crucified?"

"He is dangerous, he is evil, he is in sidious."

"But why?" Pilate said. "They tell m someone asked him down on the stree yesterday what he thought of the Caesars

and he took out a coin and he said, 'Render unto Caesar the things that are Caesar's and unto God the things that are God's.' What's wrong with that?"

"But it's dangerous."

His wife Claudia came in and said, "Pontius, I heard him talk too and he said, 'I did not come to establish a kingdom on earth, I came to establish a kingdom in heaven.' "

And Pontius turned to his advisors and said, "What's wrong with that?"

But the mob assembled outside and they cried for his abduction. "He must be crucified! He must be crucified!"

And that great, big, strong man went out on the balcony and called for a bowl of water. When he got it and stood there, he shuddered under the pressures of that mob, and he dipped his hands in the water and said, "I wash my hands of the whole thing. The blood of this innocent and righteous man will not be on my hands. See to it yourself." Of course, they did see to it themselves.

I think Sherwood tried to get across two basic lessons in writing that play. One is that you can never tell what kind of important decisions may come your way, regardless of how small and insignificant your assignment may be. There's also a big lesson for us in that strength is more than appearance or words or superficial things. Real strength must be within a man and it must show and shine even when he is under the pressures of the mob.

You and I today are under the pressure of a mob in many, many ways. I don't mean mobs running down the streets with sticks and stones and shouting and hollering, but I mean people who are motivated by emotions beyond those of love for God and love for their fellowmen.

Do we have this Christ, this standard for what we believe? When you adopted the slogan, "All the Way for Christ," it sounded good. But remember, you are going to have to believe in that some day when the mob is howling at your door and when the pressure comes. Will you then be *all the way for Christ?*

Last spring in our state legislature a resolution was introduced in the heat of all this racial controversy. It was a resolution that struck at the very vital concept of law and government. It was anarchistic in its very nature. It defied all those things that we as patriots have tried to preach and practice.

I took the position that passage of that sort of legislation would stultify our state. I so hoped that some bar association, lawyers who knew better, in our state or somewhere, would say, "Don't do that!" But the mob was howling, so they washed their hands of it and they said, "See to it yourself."

Months back in one of our towns here in Florida we had a woman doctor, one of our public health doctors who served three towns. She needed to have a conference with the Negro nurse who worked under her supervision.

All of her day was filled with appointments and she couldn't find the time for that conference. So she asked the Negro nurse to meet her in the back of an eating place downtown where they could have a sandwich and discuss their work. And they did meet and they ate a sandwich together as they discussed professional matters.

The people heard about it and the mob gathered. Citizens went down to the county commissioners of the town and of the other two counties and cried, "Fire her! She has violated the traditions and customs of the Southland. Fire her!"

It sounds silly, but this woman lost her job because she ate lunch with a Negro nurse

WHERE IN THAT situation were our Presbyterians? Where were our Methodists? Our Episcopalians?

Did they go before these county commissioners and say, "Don't! This is wrong!"? No, they called for the bowl, and they washed their hands, and they said, just as Pontius Pilate said, "The blood of this innocent, righteous person won't be on my hands. See to it yourself." And she was fired, to the everlasting shame of our citizens.

I hope this will be a time of dedication, a time of dedication to action, of dedication to making *live* these principles of Christianity in which we all so deeply believe.

THE PROFESSOR ASKS QUESTIONS

By PAUL L. HOLMER

Are churches always honest? How important is a big building program? Do we have the right reasons for church membership?

I WRITE THIS as a Lutheran layman. But I have had plenty of opportunities to know the problems of the clergyman and to sympathize with him in his complex responsibilities.

For long and short periods, I have preached and taken care of congregations of various size, salary, denomination, and nationality. I have studied and taught in seminaries, read quite a lot of theology, and even written a little.

This is not said to claim any merit for the author or what follows. However it ought to forestall some criticism.

IS HONESTY a virtue in the churches? Almost every institution claims to stand for integrity and honesty. The churches, however, are not in the world to win as institutions. They are here, according to the gospel, to win by losing, just as Jesus Christ did in his own person.

This is why it is slightly ridiculous to hear a pastor claiming that 100,000 Lutherans at the World Federation's closing rally in St. Paul were "a testimony to the Holy Spirit's power." If numbers really do not count, if size is not important—and almost every person says this—the time to say it is while pumping up enthusiasm, not afterward.

All the pomp of Palm Sunday is deflated and put in a new light by Good Friday and its terrible happenings. Anyone

Dr. Holmer is professor of philosophy at the University of Minnesota, and a sharp critic of weaknesses in the present-day church. His questions should be helpful: Protestants admit the church is continually in need of reformation.

who thinks God lives from one triumph to another is mistaken. Likewise the man who believes that any church must go from one thousand to two thousand, because this is the only way to go, is mistaken about the function of the church.

CHURCHES ARE probably no worse than other institutions. The difficulty is that churches stand for so much more. Universities are loaded with pretensions too. Professors like to get everyone to believe that they live for the truth, but why do they worry so about book royalties and higher salaries?

No one ought to be deluded about any class of humans, be they professors, the medical profession, "the dedicated businessmen," or the clergy. Everybody is patriotic—if the pay is reasonable. Everybody is selfless on principle, and everybody seems at least mildly concerned about his own interests.

HOWEVER, THERE IS a difference to be considered. Unless the clergyman directs our attention towards Jesus Christ, there is nothing saving in his behavior at all. The gospel demands of the clergyman a more elemental and painful honesty than does being a professor or a doctor. When the clergyman fails to be honest about himself, he gets between God and man. But the professor and the doctor, who may be moral jackasses, still get jobs done and sometimes well, even if they fail in their Christian requirement.

Honesty in the pulpit does not mean principally the courage to tell the congregation that they are not synodically minded, or that they are bigoted, or uninformed about the merits of ecumenicity. Honesty in the pulpit means honesty about oneself as pastor. If the church is going to keep salt on the decaying earth, it does so not by praising honesty but by being honest.

CAN WE BE honest about the worldliness of our building program? What about those sermons which contort every text to apply to the local plan? This seems to me an instance of the minister becoming a reed shaken by a local wind rather than a prophet of God.

Listening to the clergy at some of their more private gatherings, I know how easily their crown of glory becomes the feat of being pastor when the church was built. Having been twice a deacon, I know too that most church boards can easily lust for acquiring imposing property, especially if the sanction is divine. A clergyman ought to go very easy on identifying God's will with a new building. This is a touch-and-go matter, and there may be people who decline to give because God has willed it otherwise. Who knows?

I do not suppose it was an altogether chance remark when I heard a pastor say at the dedication of a new building that this was the greatest day of his ministry. But somehow the standards seemed a little fouled up. The New Testament tells us about heaven's perspective, the incomparable joy over one sinner who repents. It may be that the greatest thing in some ministerial careers is the new structure. But at least, we ought to be told that this is not the New Testament angle on these matters.

FURTHERMORE, having preached a lot of poor sermons, which upon reflection I knew were neither humbly given nor

clearly conceived, I wonder whether personal integrity might not even occasionally close our mouths. William James dismissed his classes at Harvard a few times with the remark that he knew no better reason for dismissing them than that the teacher had nothing to say.

OF COURSE classes have to meet sometime, and sermons must be preached. But would it not be a sign of God's presence to have one of his sinners—the pastor—admit that this past week he had not had a thought in his head, that he had foolishly gone to a basketball game the night before, that he felt like the heel he was, and ask for the congregation's prayers?

It seems to me that such an action might show every other sinner what real honesty and real repentance mean. Such a stroke would do more than a lot of half-hearted sermons which finally dull the sensibilities of everyone concerned rather than sharpen them. Furthermore, the pastor ought to tell his congregation what they tend to forget, that he will not preach in heaven and that his sermons are not the good works that insure heaven for him.

No, everybody has to sit lightly on sermons for, whatever their values, they are never the object of Christian worship. The point is, however, that unless the pastor says so in honesty, no one else quite dares it, principally because the authority to say negative things always seems to be ungodly and invested in cranks.

CAN WE BE HONEST about church membership? Surely there are wrong reasons for being religious, just as there are wrong reasons for everything else. Though no man is God or can judge the purpose of another, still we can judge the talk that floats around. Furthermore, we need not condone anything and everything simply because it increases the membership.

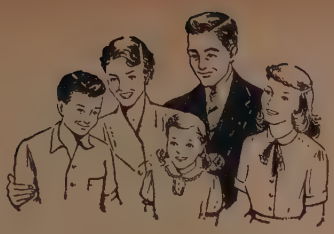
We have to be very careful not to commend the church because it is good for the country, enhances the moral stature of mankind, or brings peace to the nations. It doesn't even help to say we ought to go to church because President Eisenhower does.

THE POINT is that the attachment to God is both as strong as God's grace which encompasses all things and as weak as my need for him. The church only muddies the waters of faith by giving the wrong reasons for going to church. When the chips are down we all admit that the church does not directly serve the times—the republic, the ethical good, biological drives, or the spirit of mankind.

But it does little good to say these things, because most people do not talk so grandly anyway. No, it is in the little corners of our personality, in the inner life which we ply from moment to moment, that the need for Christ arises and grows. What may be an accidental and temporary effect of the church—that it is good for the community, the race, and the local Caesar—is never the best reason for believing in Jesus. For the truth is that even if God gets in the way of governments and plans that men have laid, still he is the author of our salvation.

Somewhere every pulpit ought to have room for the declaration of the right reasons for believing. The churches are unlike every other institution. To urge that attention be paid them for the same reasons that one is for the Kiwanis and Congress is to neglect their strangeness. To neglect their strangenesses is really to neglect God. And is it not true, that even in church, many of us do neglect God?

FIVE MAKE A FAMILY:



Official Visit

DORIS DELAND was waiting when I drove up to the house. She waved and hurried to meet me.

"Hope I didn't keep you waiting. I thought I was right on the dot."

"You were. I was early. I just—oh, well, never mind. How are things with you?"

"Not too good. Pete and Karen are both in bed with colds, but it's Dan's day off and he insisted he didn't mind holding the fort."

"We could have made it some other day!"

"And call all the people we've lined up and tell them we weren't coming? Not much! Besides, fathers are parents too, you know."

"I know. You're lucky that Dan is in work that gives him some time to be with the family."

"Won't last long now. By Thanksgiving the Christmas rush will be starting. About that time he comes home so tired we have to go on tiptoe! It's like having a bear with a sore ear in the house. Still, I think it's good for all of us to have to show him a little extra consideration. Helps us to remember he doesn't support us playing tiddlywinks."

"That's true. Men do work awfully hard, but it's easy to forget. We're —" she broke off as though about to say something she thought better unsaid.

THE HOUSES were larger and set farther apart in this section of town. I remembered how impressed I'd been, the first time I called on Mrs. McIvor. Mrs. Charles Sandringham McIvor was such an important-sounding name, I'd thought. And her house had seemed so palatial I couldn't help feeling somewhat insignificant. I'd wondered what I could say to interest such a person in our women's work at the church. And what an eye-opener it had been to realize that she was just like anyone else, eager for friendship and belonging!

I wondered whether Doris would feel the same way I had the first time. Perhaps her sense of values was better than mine. Perhaps she would realize without my saying anything about it that people are people, no matter what the outward appearance. Even Mrs. McIvor's poise might not hide from Doris the delightful and slightly timid person under the apparent self-sufficiency.

BUT DORIS was still lost in her own problems. "Look, Connie," she burst out, "I've just got to talk to someone. I was ready and waiting this afternoon because that house of ours is getting more like a prison every day. Bill is working so hard and seems to be getting somewhere in this new job. I know how much it means to him. But he's pouring everything he has into his work. He comes home every night just the way Dan does during the Christmas rush. You know about our losing our little boy just before we came here and not being able to have any more children. For a while it looked as though having each other and the new friends we've made at the church would be enough to fill up our lives, but it isn't.

Bill just comes home to eat and sleep—sometimes just to sleep. I'm so lonely I could scream. I just can't bear to stay alone in that house an hour."

We had arrived at the McIvor house. I didn't know whether to drive around the block again or interrupt her. I decided to play it straight and pulled up at the curb. "I think I understand." I laid a sympathetic hand on her knee. "Here's where Mrs. McIvor lives. Let's talk about it on the way home, shall we?"

"Of course. Although I'm not sure talking will do much good anyhow. I'm a big girl now. I must solve my own problems. Now, about ours. We're going after Mrs. McIvor for president? I thought that was the way we had the list. She ought to be wonderful." She opened the door by the curb and I followed her. Together we went up the long walk to the big house in its setting of tall trees and evergreens.

MRS. MCIVOR opened the door before we could ring. "Come on in, Connie. And you, too, Mrs. Deland. The percolator is going and the coffee will be ready in a minute. Let me take your coats."

Cookies and candies were set out on a low table in front of the fire. It looked very attractive, but my heart sank. If we had a party every place we stopped, we'd never get through our list of possible officers this afternoon.

"You sounded very mysterious on the phone," our hostess went on, "asking whether I'd be home and refusing to say why. But I don't really care why. I'm just glad you came. This place is like a morgue a lot of the time. You just don't know how company brightens it up."

DORIS'S EYES met mine for a minute, then she turned her attention to the coffee table. "How pretty! What lovely china! My grandmother had a few pieces in that pattern which she only brought out on very special occasions."

"This is a special occasion. Here, I think you'll find this chair comfortable if it isn't too near the fire for you."

I HARDLY tasted the coffee before I came straight to the point. "This is a very official visit, Mrs. McIvor. Doris and I are the nominating committee of the United Lutheran Church Women of our congregation."

"My, that sounds formidable. Do try these cookies. They are a special family recipe of ours."

"Delicious! I hope you're going to be a good hostess and say 'Yes' to whatever your guests ask. We'd like you to be president next year."

"President? Me? Scared of my own shadow as I am?" She laughed and passed Doris the dish of seafoam candies.

"Everyone is scared—at first. And you don't show it when you are. You've been so very helpful on so many committees and attended the conferences and conventions so that you understand what needs to be done. We think you'd be an excellent president. Everyone likes you and we think you would be just the perfect choice for the office."

"Indeed, we do. You're so kind and friendly that people couldn't help working with you," Doris added.

MRS. MCIVOR stared into the fire for a few seconds. When she turned back to us her eyes were bright with unshed tears. "I can't tell you what it means to me to have you say these things—true or not. I love the church. In the last few years it has become the real center of my life. Perhaps you've sensed that. And perhaps that will make up for other qualifications I feel I lack. If you think I can do it, what can I say but 'Yes'?"

WORSHIP NOTEBOOK

WHERE SHALL WE PUT THE CHOIR?

SOUNDS LIKE an unnecessary question, doesn't it? But one pastor I know told me he'd like to put his choir about five miles away from the church. He says there is constant squabbling among its members.

Certainly this situation is not normal. But a problem relating to the choir is beginning to make itself felt in most of the major denominations, both Protestant and Roman Catholic. With the increased amount of church building, and a growing interest in the nature and purpose of worship, the question is of growing interest: where shall we put the choir?

BEFORE YOU JUMP to the conclusion that the choir is now placed where it has always been, let's look at history.

Before the Reformation almost all of the town and country churches located their choirs in the rear gallery. Only in the large cathedrals where there was usually a choir school, and in the monastery chapels where there was a body of men to chant the music, were choirs placed in the front of the church.

In these monastery chapels and in some of the cathedrals, several rows of benches were placed between the communion rail and the congregation. These benches were set facing each other so as to allow a passageway to the altar. This arrangement was because much of the music was antiphonal (voice answering voice). Thus the monks or choristers on one side of the chancel (the place where the choir benches were set up) would chant the opening phrase of a Psalm verse and the other side would respond.

In most churches of continental Europe even after the Reformation it remained the custom to keep the choir and organ in the rear gallery. Lutheran and Roman Catholic churches were, in this regard, much the same. In England, another development took place but at a much later date. Borrowing the arrangement from the monastery chapels, parish churches were built with a chancel arranged for an antiphonal choir. Choristers, vested in cassock and cotta, took their places between minister and people.

WHEN LUTHERANS came to America, most of them built churches as they had known them in Europe. One can still find in many parts of the U.S. and Canada, churches with choirs and organs in the rear gallery.

Later on a few of our congregations broke with this pattern and following the example of the many Episcopal churches placed the choir in the chancel. Of course such an arrangement called for a vested choir (on the back balcony, it was often felt, choirs need not be gowned).

There are some exceptions. Certain congregations copied the arrangement of Methodist and Presbyterian churches where the choir occupies a bank of seats on a raised platform behind the altar. Others, acceding to the desire to make the choir visible, put them on raised platforms or choir lofts located in a corner near the front of the church or in transepts (an alcove formed by building the church in the shape of a cross) of the main body of the church.

In many of the new Roman Catholic churches the choir is put close to the

altar. On the other hand many non-Lutheran Protestant churches are copying the divided chancel plan, with the result that many of their churches look more and more like ours.

Recently I attended a meeting of a committee of the National Council of Churches, where I met pastors, musicians, architects, and organ builders representing almost all of the many divisions of Protestantism. Over and over again in the conversations there came the plea for a rethinking of the problem.

There was general agreement that in planning a church the architect, the musicians, and the pastor must make every effort to provide a setting which will lend itself satisfactorily to that particular church's pattern of worship.

Lutherans and Episcopalians are liturgical churches. We have established orders of worship which involve a mutual interchange between pastor and people. There is a place for liturgical music by a choir (Introits, Graduals, etc.). Other churches have a less formal pattern of worship and their needs are different.

ONE MEMBER of the committee questioned whether it is necessary to have a choir at all (he is from a liturgical church). His point was that ideally the entire congregation should be trained to be the choir, so that it can sing all of the parts of the service without difficulty.

The entire congregation ought to be able to sing the service, and with training, even the propers. This is an ideal which is a long way from fulfillment. In the meantime we need choirs whose chief function is to lead the worshipers in the liturgy and hymns. This is the purpose of the choir. They give encouragement to the congregation, setting the tempo and melody.

Where best can they fulfill this function? Some say in the chancel. Others say in the rear gallery. A chancel choir is tempted to become "exhibitionist," treating the service as if it were a show and they the performers.

I deplore the habit of some choirs in swinging about to face the altar at certain times. It is purely an individualistic notion prompted more by fussiness than historical tradition. It isn't necessary, nor does it lend anything to the service and could well be eliminated.

On the other hand to place the choir on the rear gallery tends to separate the choir from the congregation in a sense that it doesn't feel a part of the worship. Some pastors tell stories of choir members who slip out of the gallery during the sermon for a smoke. Such outrageous practice is countered by those who argue that with the choir's singing coming from behind, the congregational singing is given greater support.

I KNOW OF A FEW congregations which have attempted to find new solutions to the problem. One has its choir located behind the altar. The organ is not seen. The choristers are only partly visible through an ornamental screen. The pastor tells me that he, his people, and the choir are happy with the location.

I like to think that there is a solution which is still to be found. Architects who design some of our modern buildings are doing some startlingly pleasant things. I for one hope that they'll give this problem serious study and come up with something new and better.

In the meantime, congregations which are faced with the problem should consult our own ULCA Department of Church Architecture. Its leaders are well aware of the problem and are providing sound guidance in a difficult area.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Self-examination

QUESTION: One of my classmates is constantly pointing out my faults and weaknesses. Emory doesn't seem to think he has any, but I can see plenty. Yesterday I said to him, "Just you pay attention to your own faults and fix them up—you have enough of them. And leave it to me to find my own if I have any." He replied, "You can't find your own. Others can see them better than you can."

REPLY: Emory is right and wrong. It is difficult for one to find his own weaknesses and faults, but it is not impossible. In groups where each person has been asked to rate all the members of the group, including self, it was found that almost everyone gave himself a better score than anyone else allowed him. We like ourselves pretty well, and that includes our negative traits.

But Paul wrote, "Let a man examine himself." Socrates, in his defense in the Athenian court, declared, "The unexamined life is not worth living." Much can be accomplished by self-examination, though others are able to see our personalities in better perspective.

By serious effort to be objective, to lay aside our prejudices, and by taking seriously what others have said and how they have reacted to us, we can find some of our shortcomings. To give them just appraisal is difficult. This is a project worth working on, and it is one on which we can work all our lives without completing it.

Rivalry

QUESTION: I must spend most of my time taking care of all the housekeeping duties, and keeping after two preschool children. But there just isn't time for everything. I can't find time to play with the youngsters. But when Jack comes home he has lots of time and plays with them for long periods. It seems that I have all the unpleasant things to do with them, including punishment and making them get ready for bed.

I am wondering whether these circumstances will cause the children to become more friendly to him than to me.

REPLY: You seem to indicate that you are a perfectionist in running and caring for the house, making a fetish of absolute cleanliness and order. If this is the case you had better restudy your circumstances, goals, and obligations, with a view to putting first things first. You undoubtedly derive much satisfaction from pursuing your ideals of housekeeping, but even greater satisfaction could be gained from giving more time to the children—especially playtime.

But consider also that you have an advantage in that you take care of the children's bumps and bruises, praising them for small achievements, mending playthings, and doing a variety of things for them. All these items tend to cultivate admiration and love. There should be no rivalry between parents for the love or admiration of children.

Letters regarding problems to be discussed in this "Clinic" may be sent to Dr. Rudisill at 349 N. West End Avenue, Lancaster, Penna.

A LETTER TO PHILEMON

Read Philemon 4-11

Paul hesitated to come to the point in his brief letter to his friend, Philemon. His request, he knew, would not be popular. So he carefully prepared his way before making his unusual plea

By JOHN SCHMIDT

UNDER THE SKILLFUL hand of Paul, the "thanksgiving," which was a customary part of all letter-writing in his day, becomes a useful tool for the attainment of his goal. Like the overture of an opera that suggests the major themes the composer will use, Paul's "thanksgiving" (verses 4-7) assures a sympathetic reception for what he intends to ask.

Yet his words are not coldly calculated to achieve his own ends at the expense of another. They are the open-hearted expression of his joy at the manifestations of Christian faith in one of his converts.

He has, naturally, discussed Philemon with Epaphras (Colossians 1:7) and with Onesimus (though he cannot yet mention this name) and he has heard nothing but good concerning him. The emphasis on love (very different from that in Ephesians and Colossians) was certainly intended to prepare the way for the appeal in verse 9.

PAUL'S PHRASE "of your love and of the faith which you have toward the Lord Jesus and all the saints" (verse 5) seems strange. One cannot have "faith" in another man, even if he be a Christian. The sentence structure is unusual, in that the second half of an idea is inserted between the two parts of the first. Thus, "love" and "all the saints" belong together, as do "faith" and "the Lord Jesus."

It seems likely that verse 6 refers to the liberality that results from faith (compare Romans 15:26; II Corinthians 9:13), although the language is vague. "Of" then expresses the source of motivation of that stewardship of possessions which leads to a fuller appropriation of the great treasure that the believer already possesses in Christ.

It is our task to bring this gift into our conscious possession. Without this continuing effort, the gift would soon be lost, as unoccupied land reverts to wilderness.

The unity of Christ's body, of which Paul had written to the Ephesians, causes him to rejoice at the joy brought other believers by Philemon's loving deed.

BUT, AS A STRONG undercurrent, one can feel Paul's still unspoken request. To remind a man of what Christ has done for him and what he has been able to do as a response of gratitude, is the best way to encourage continued Christ-likeness. What Philemon has done for Christians outside of his household, he could surely be expected to do for even an unworthy member of it!

It is unfortunate that the Revised Version does not retain the word order of Paul's Greek, in putting "my brother" at the very end of the sentence, where it stands like a warm, congratulatory handclasp.

Paul's confidence in his friend's Christian character, as shown in his kindness to others in the church, leads Paul to waive his apostolic authority. He could

demand unquestioning obedience. But Christ's apostle seeks something better than resentful obedience. He desires Philemon to be conscious of his obligation to his own Christian self.

Does Paul call himself here "an old man" or "an ambassador"? The Greek words are identical, except for one letter, and the manuscripts vary. At this time he was about 60, not old by our standards but in his day men over 50 were described as "aged." He has just rejected the use of his undoubted authority. So now he speaks of himself as grown old in service and now a prisoner. Does he, possibly, hope that Philemon will remember that, like the slave for whom he intercedes, Paul is also in bondage?

APPARENTLY Paul still hesitated to take the final plunge. He makes clear his interest and confidence in the one on whose behalf he writes—but he has not yet dared to mention his name. Perhaps the mere mention of it would close Philemon's eyes to Paul's arguments.

But now, as with a catch in his voice, it comes: "I appeal to you for my child, whose father I have become in my imprisonment, Onesimus." Then he hurries on, as though to silence an objection—"that good-for-nothing!"—by a playful pun that does not conceal his concern.

"Onesimus" means "useful" but he had been "useless" to his master. Now his name and his character would be in agreement. So Weymouth translates, "but now—true to his name—he is of great use to you and me." Although he did not receive a new name at baptism, he has been made worthy of his old one! The world, in Stalin's day as in Nero's, liquidates useless and unprofitable people. But Christ transforms them. He knows no hopeless cases. To say "you can't change human nature" is to repeat the devil's favorite heresy.

THE ROMAN WORLD took a very dim view of runaway slaves. Its whole economic and social structure was built upon slavery. Knowing this, Onesimus had sought refuge in the nameless crowds of the big city. There he may have recalled an understanding word or a sympathetic glance from one who had been an honored guest in the home of his master. It must have been something like this that brought this worthless Onesimus to the room in which Paul, Christ's prisoner, sat and in which the slave found rebirth.

The offense remained, of course, and it was so serious that Paul could not feel free to dictate what Philemon should do. So the slave went back, still a slave, and yet much more than a slave.

Paul was too much of a realist to engage this tremendous evil of slavery directly. To have done so would have made chaos of the social structure of first-century life. Hence his conservative attitude toward slavery, as defined in I Corinthians 7:21-24, Ephesians 6:5-9, and Colossians 3:22-24. Yet in this letter Paul lighted a slow fuse that could not fail eventually to destroy slavery. How he did this will become clear as we read the balance of this epistle.

THE CHRISTIAN CHURCH does not need more popular preaching, but more unpopular preaching.—By WALTER RUSSELL BOWIE in *Treasury of the Christian Faith*, edited by Stanley I. Stuber and Thomas C. Clark (Association Press).

BOOKS

DISCOVERY OF GOD

Christian Commitment. By Edward John Carnell. Macmillan. 314 pages. $5.

Books on apologetics have almost ceased to be written. The attempt to "prove" by argument that Christianity is true has fallen into disrepute. God, it is now generally admitted, cannot be found at the end of an argument.

But here is a book which, while its title is *Christian Commitment,* does not hesitate to describe itself in the sub-title as "An Apologetic." It is built upon an argument but an entirely different kind of argument from those which conventional apologetics used to employ. No attempt is made to prove the existence of God, nor is there any argument for the truth of Christianity drawn from the authenticity and credibility of the Scriptures. What the author is intent upon is not to "prove" that Christianity is true, but to outline a "method of knowing" whereby one may come to accept it as true.

He calls his method a "third way of knowing," the other two being knowledge by acquaintance and knowledge by inference. The third way, knowledge by "moral self-acceptance," is the knowledge which one obtains when one is willing to act upon the knowledge which one already has by reason of his participation in the moral and spiritual environment in which he lives.

The moral and spiritual environment in which men live is God, whether we are willing to admit it or not, for "in God we live and move and have our being." This is the author's starting point. He then proceeds to show how "moral self-acceptance" leads us constantly into "moral predicaments" from which we cannot extricate ourselves save as we humbly admit the existence of God and encounter him "in the dynamic of fellowship." This happens when we, as repentant sinners, finally cast ourselves upon the mercy of God, and for Christ's sake receive the forgiveness of sins. Justification by faith, the author concludes, is our ultimate refuge from the moral predicament in which we find ourselves.

The conclusion, therefore, is entirely evangelical and in harmony with the Christian faith. Whether or not the method of arriving at this conclusion will constitute a pattern for others is problematical. The book is a semi-biographical record of the experience of one man who thought himself through a maze of doubts and uncertainties.

Philadelphia EMIL E. FISCHER

YOUNG PEOPLE HAVE PROBLEMS

Getting Along in the Teen-Age World. By Virginia Veeder Westervelt. G. F. Putnam's Sons. 158 pages. $2.50.

Most books adults write for teen-agers assume that the readers are living in a special kind of world, quite different from the one they will occupy when they grow up. In spite of the title, the author makes no such assumption in this volume.

She recognizes that teeners do have special problems, and offers advice on how to meet them. But mainly she is concerned with showing teen-agers how to live in the adult world, the one in which their families and friends and everybody else must live.

Mrs. Westervelt has crammed her book with plenty of "how to" and "how not to" information, in a gay and sympathetic style. To make friends, give; to be popular, relax —don't try too hard. About clothes: tight is too tight. On dating: choose the reputation you want, then live up to it.

The test of good advice for teeners may well be its validity for grown-ups. Certainly many adults could improve themselves by using some of Mrs. Westervelt's tips. An example is her discussion of how to develop a pleasing speaking voice. And what she says about making and keeping friends makes good sense for anybody.

A Teen-Ager's Guide to Personal Success. By Erma Paul Ferrari. Abingdon. 126 pages. $2.

This practical book lays much emphasis on self-analysis. Teeners are urged to "start

with what you have" to build an attractive personality and satisfying relationships. The chapter on "Keeping Those Emotions in Hand" is excellent teaching, something adults could read with profit. S. B. H.

BACKGROUND OF CHRISTIANITY

The Scrolls and the New Testament. Krister Stendahl. Harper. 308 pages. $4.

In ten years since the first discovery of the Dead Sea Scrolls, scholars have been studying these finds and assessing their importance for Christianity. Prof. Stendahl as editor of this volume has gathered articles by representative New Testament scholars in Europe and America with the intention of presenting a comprehensive summary of the relationship of the Dead Sea Scrolls to various aspects of the New Testament.

Some subjects discussed in these fourteen essays are: John the Baptist, the Messiah, the Lord's Supper, the flesh, the Sermon on the Mount, the Church in Acts, Paul, the Gospel of John. Some of the essays were written for this volume. Others have appeared previously in theological journals.

The editor has supplied an introductory chapter in which he indicates briefly how the various essays contribute to our understanding of the relationship between the Scrolls and the New Testament. It is obvious that the Scrolls supply us with information concerning the background of the Christian movement.

It used to be assumed that "normative Judaism" was the Judaism represented by the Pharisees and rabbis who organized and consolidated the Jewish faith after the destruction of the nation. We now know that the Judaism in the days of John the Baptist and Jesus was characterized by a variety of sects and movements. Even though the Jews were not supposed to have any dealings with the Gentiles, they were influenced by the surrounding cultures. Some of the tendencies and ideas which were supposed to have originated after the church came out into the Gentile world may have been present already in the church in Palestine.

A study of the Scrolls, therefore, not only throws light on the background of Christianity, but also helps us to understand the theological significance of the beliefs and practices of the early church. Prof. Stendahl points out that "we are now able to compare the messianic expectation of the Jewish sect called the Christians with another Jewish sect already on the scene in the time of Jesus." Judaism, the Qumran community, and Christianity all entertained messianic expectations, but they differed in regard to the extent to which the eschatological drama had already begun.

The number of contributors to this volume indicates the large extent of co-operation in the critical study of these documents by scholars from various parts of the world. The book is an excellent summary of the work done so far in the interpretation of the Scrolls.

ERIC H. WAHLSTROM
Rock Island, Ill.

God's Song in My Heart. By Ruth Youngdahl Nelson. Augustana Book Concern. 418 pages. $3.50.

Mrs. Nelson is one of the most eloquent Christian women in America today. In this book she provides a page of devotional reading for each day in the year. The book is subtitled "Daily Devotions for Women," but men will profit equally. The writing is substantial and attractive. Anyone using this book thoughtfully is sure to profit.

Half the World's Children. By S. M. Keeny. Association Press. 254 pages. $3.50.

The author has been Asia regional director for the United Nations Children's Fund (UNICEF) since 1950. This book is a lively and informative diary of his twice-yearly travels ranging from Japan to Afghanistan.

The story tells how some 22 million children have been helped with medicine and milk, but it is no formal report. Keeny draws a vivid picture of unfortunate people in their daily lives, and reveals a deep understanding of their customs and beliefs. For anyone who has asked whether UNICEF money is well spent, here is a persuasive answer. S. B. H.

Church moves first into area under development in Marin County: Location is near San Rafae
Faith mission, organized last year, takes in members from wide area north of San Francisc

THE NEWS IN THE CHURCHES

Planners to Investigate Site for South California College

By LOUIS F. MERTZ

LOS ANGELES—Plans for establishment of a Lutheran college in southern California made headway last month as the California Lutheran Education Foundation (CLEF) was incorporated and began looking for a location for the school.

Co-operating in the project are five Lutheran bodies—the ULC, Evangelical Lutheran Church, American Lutheran Church, United Evangelical Lutheran Church and Augustana. A committee of 25 members, five from each church body, was to be installed Nov. 3 as board of governors. Dr. Orville Dahl is president. The installation was scheduled at First Church, Glendale.

Immediate task of the board will be to set up an office and employ a staff.

CHURCH VOCATIONS and leadership training were foremost concerns of the Northern Conference as delegates to the annual meeting convened at Fresno, Oct. 16-18. Speakers were Synod President Carl V. Tambert and Pastor Toivo Harjunpaa. The Rev. J. Henry Meyer received a citation from the National Lutheran Council for his work at the Lutheran Service Center.

In recommendations to the synod, th conference proposed a conference on churc vocations to be held at Pacific Seminary fo young people interested in training fo church service. The conference also sug gested that the synod parish education com mittee sponsor a summer assembly at th seminary during which a leadership trainin program can be conducted.

SOUTHERN CONFERENCE Brotherhoo members met at First Church, Los Angeles Nov. 1. A conference Brotherhood retrea will be held at Camp Yolijwa, Dec. 5-7.

San Rafael Church Site Dedicated

THE PLACE where the first United Lu theran church will be built in Marin Count was dedicated Sept. 29 by Faith congrega tion in San Rafael (*see cut*). Faith marke its first anniversary Oct. 28. The mission now meeting in a labor union hall, is th only ULC congregation in the county, an draws its membership (148 baptized) fron a wide area. The church will be built on five-acre site. Pastor is the Rev. Bliss W Bellinger.

Joint Effort Brings Results

SAN DIEGO—Evangelism welded Lutherans from 14 National Lutheran Council congregations and 15 churches of the Missouri Synod into a united front here last month. Conducting a simultaneous evangelism mission, 3,000 laymen called on 6,000 persons and reported excellent results.

Tabulations submitted by pastors showed that 710 enrolled in classes preparing for church membership, 420 said they would request letters of transfer, 215 made reaffirmations of faith and 346 children were baptized.

Area chairman was Pastor Quentin P. Garman, secretary was Pastor Milus Bonker. It was one of the last evangelism missions conducted under the supervision of Regional Director Ross F. Hidy who became pastor of St. Mark's Church, San Francisco, this month.

GLORIA DEI CHURCH, Long Beach, celebrated the first anniversary of its church Oct. 20 and chose the day to express its gratitude to Pastor Theodore Foreid by giving him a new car.

Evangelism scores at Christ Church, San Diego
Director Hidy congratulates Pastor Garman

MINNESOTA

Moral Standards in Government Studied by Special Committee

By PAUL LUTHER WETZLER

ST. PAUL—Ethical and moral standards in Minnesota's state government will be subject to a thorough investigation by a committee of 12 including five religious leaders. They were appointed by Governor Orville L. Freeman who said he was concerned over the fact that lobbies and conflicts of personal interest threaten the efficiency of government service in the state.

He asked the committee to present recommendations on how to foster greater integrity in public office and promote better service for the public.

Lutheran clergyman on the committee is Dr. Reuben K. Youngdahl, pastor of Mount Olivet (Augustana) Church in Minneapolis.

White Methodists Call Negro

A NEGRO, Dr. Charles M. Sexton, 49, was named pastor of the all-white Methodist congregation at Champlin, Minn. Members of the congregation heard him preach twice and requested his appointment.

Dr. Sexton was pastor of Border Methodist Church in North Minneapolis until last December when the church dissolved, most of its members uniting with Hennepin Methodist Church, Minneapolis.

The Rev. Ralph Loges began work at Parker's Lake near Minneapolis. At the first service on Oct. 20, 52 were in attendance. When the congregation is organized it will be in a parish with Medicine Lake.

The Rev. James Clement has accepted a call as synodical missionary in the Twin City area.

DR. CONRAD BERGENDOFF, president of Augustana College, Rock Island, addressed the Reformation Festival of the Twin Cities Oct. 27 at the Minneapolis Auditorium. Rally theme was "The Song of the Church." A 300-voice children's choir sang together with the Lutheran College alumni choir.

Opening service at Trotwood, Dayton suburb, mission in September drew attendance of 180
Mission Developer Dudley Riggle expects to be able to organize congregation next spring

OHIO

First Service Held for Trotwood Mission Congregation

By E. RUDOLPH WALBORN

DAYTON—First service for a new mission congregation in Trotwood, five miles northwest of Dayton, was held Sept. 8. Attendance was 180.

The congregation will worship in a public school. Pastor Dudley Riggle began work in Trotwood following his graduation from Hamma Divinity School last May. He moved into a home purchased by the synodical board of missions as parsonage.

Attendance for the first six weeks of service exceeded 120, and 18 persons stopped at the parsonage to volunteer for Sunday school teaching.

Organization of the congregation will come next spring. Pastor Albert H. Buhl, Ohio's home mission director, preached for the opening service.

More Room for Student Work

ST. MARK'S CHURCH, Bowling Green (Loyal G. Bishop, pastor), dedicated a four-acre church site Sept. 29 (*see cut*). Speaker was Dr. Donald R. Heiges, of the division of college and university work for the National Lutheran Council. The new site is located near Bowling Green State University and will make student work easier while providing for future needs of the congregation.

Shown with members of St. Mark's council are Dr. Donald R. Heiges and Pastor Loyal G. Bishop.

WILLIAM M. MCCLINTOCK, a member of First Church, Bellefontaine, was ordained in his home congregation on Sept. 29 by Western Conference President Oswald S. Goerner. He is serving the Mulberry, Ind., parish. Mr. McClintock was a public school teacher and former Methodist minister.

Church moving closer to State University
Bowling Green congregation dedicated site

Lutherans Open Student Center at Boulder, Colo.

By OLIVER F. WEAVER

DENVER—A Lutheran Student Center was dedicated in Boulder Oct. 13 for students at the University of Colorado. It is located two blocks from the campus.

Formerly a mansion, it has been converted to meet the needs of a campus ministry — rooms for counseling, discussion groups, Bible study, worship, a lounge, and facilities for dining and recreation.

The service was conducted by the Rev. John B. Rupley, Jr., who is NLC chaplain on the campus and pastor of Trinity Church. Greetings were brought by Miss Martice Schmidt, student counselor, and Pastor Alvon Nelson, vice president of the Colorado Lutheran Student Foundation.

The chief address was given by the Rev. Henry Hetland, western secretary of the NLC Division of College and University Work.

Establishment of the center is the result of years of effort by Prof. Paul Hultquist, Karton R. Sickels, Pastor Rupley and other Lutherans at the Boulder campus. James Movius is this year's president of the campus Luther Club.

Lutheran Center opens at Colorado University
NLC college work division sponsored project

Denver Lutherans Go Calling

TWENTY-ONE National Lutheran Council churches in the Denver area commissioned nearly 1,000 visitors in preparation for the city-wide evangelism mission Oct. 20-27. The Rev. Ross Hidy, of California, western regional director, and some 21 guest pastors participated in the well co-ordinated evangelism effort.

GOOD SHEPHERD CHURCH, Denver (Pastor Newell N. Mendenhall), started as a mission less than ten years ago, is supplying its first member as candidate for the ministry. He is Erwin Suechting. Both he and his wife are graduates of Carthage College. He is entering Northwestern Seminary. He is a son of Wartburg Synod Pastor August G. Suechting.

Urban Churches Take a New Look

THE REV. WALTER KLOETZLI, of the NLC's division of American Missions, discussed urban and suburban church planning at a Denver Lutheran Ministerium meeting Oct. 18.

Members voted unanimously to make a study of the Denver area under the direction of the NLC's urban study commission.

DR. LEELAND C. SOKER, pastor of St. Paul's Church, Albuquerque, was scheduled as speaker at the stewardship sector congregational dinner of Messiah Church, Nov. 12.

Messiah has expanded its program to three Sunday morning services plus an intensified church school program making it possible for parents and children to participate in both study and worship periods. One adult course, "The Church and Our Times," will be led by Synod President John F. Futchs.

Baltimore Area Churches Dedicate New Buildings

By LLOYD M. KELLER

BALTIMORE—Dedications of churches and new parish facilities marked the beginning of fall in the Baltimore area. Luther Memorial Church dedicated a building seating 290 persons in the nave and containing pastor's study, sacristy and fellowship hall. The former chapel was remodeled to serve as Sunday school wing.

The $180,000 English Gothic building was dedicated with a week-long program of services the first week of October. Synod President J. Frank Fife, Dr. James Oosterling and Pastor John Yost, a ministerial son of the congregation, preached.

Pastor of the 40-year-old congregation of 400 communing members is the Rev. Rodney S. Wasser.

A CHURCH and Sunday school building were dedicated by the Magothy-Chelsea congregation Oct. 6. The dedication coincided with the reception of the congregation into the Maryland Synod.

The Magothy-Chelsea Community Lutheran Church in Anne Arundel County, south of Baltimore, was organized by Pastor Valdis Mezezers. Pastor Mezezers, who came to the United States as a refugee from Estonia, has been serving a nearby mission, Emmanuel Church, Stoney Creek, since 1949. He found a group of 15 people in a

New church built for Magothy-Chelsea

English Gothic is style for new Luther Memorial Church in Baltimore

Large parish education wing was added to St. John's Church, Parkville

rapidly developing predominantly Methodist community who were planning to form an "interdenominational" congregation. In two years, the group was organized by the Lutheran pastor who is now supplying the young congregation. The church has a confirmed membership of 77, 115 children in Sunday school.

A $150,000 PARISH education building was dedicated Oct. 13 by St. John's Church in Parkville (Baltimore). The dedication, attended by Dr. Fife who preached, marked the 70th anniversary of the congregation. A "community night" service featured an address by Governor Theodore R. McKeldin of Maryland.

The dedication service was conducted by Dr. Charles P. Cressman, pastor of St. John's, Pastor Emeritus Carl C. Wiebking and Assistant Pastor Norman P. Forde.

St. John's Church is in a rapidly growing section of Baltimore County. Since October, 1956, three services have been held weekly. In ten years the congregation has more than doubled it's confirmed membership which stands at 1,582 members. Attendance at services increased from 15,631 in 1950 to 38,752 in 1956. Sunday school enrollment is 1,140.

A ONE-YEAR-OLD MISSION, Faith Church in Salisbury, dedicated a remodeled building as its church home Nov. 3. The building was formerly a children's home. Pastor is the Rev. John L. Strube, Jr.

MISSION DEVELOPER at Saverna Park will be the Rev. Donald F. Sause, presently assistant pastor at Epiphany Church, Baltimore. He will begin his assignment from the Board of American Missions Jan. 1.

SISTER LOIS STORMFELTZ was installed as director of Christian education and youth work at Jerusalem Church, Baltimore.

PENNSYLVANIA

Harrisburg Churches Plan City-Wide Religious Census

By VIGGO SWENSEN

HARRISBURG—A religious census of greater Harrisburg has been scheduled for Jan. 19. It will be sponsored by the United Churches of Greater Harrisburg and Dauphin County.

A committee of 16 laymen will supervise the project. Census takers will be given special training. Cards of prospective members will be distributed among the congregations the Sunday after the census.

According to statistical data released by the National Council of Churches, United Lutheran congregations in Pennsylvania have the largest baptized membership among Protestant churches. Methodist and Presbyterian (USA) congregations follow.

On the territory of the Central Pennsylvania Synod, 14 of its 28 counties show the ULC in the lead over all other denominations, including Roman Catholics. A surprisingly large part of the population in the area covered by the synod, however, has no church membership. According to NCC data, 43 per cent are unchurched.

(Continued on page 41)

New ULPH Building Nearing Completion

PHILADELPHIA—Last November, a small group of church officials gathered in a wooded section of Germantown to break ground for the new $2,500,000 headquarters of the United Lutheran Publication House.

Last month, the woods had yielded to a quickly rising semi-circular building from which four rectangular units extend. The job was over 75 per cent complete, and again a group of church leaders gathered at 2900 Queen Lane, this time for the cornerstone laying of the church house.

With Ministerium President Charles M. Cooper as liturgist, ULC Secretary F. Eppling Reinartz read the scripture lessons, and ULC President Franklin Clark Fry spoke. The president of the Board of Publication, Fred W. Konemann, was the fourth participant in the service.

The air-conditioned building is expected to be ready for occupancy next March. It has 139,000 square feet of floor space (as against 70,000 in the old Muhlenberg Building on 13th and Spruce Sts.) and includes chapel and cafeteria.

Builder and principal occupant of the as yet unnamed building will be the Board of Publication. Other church offices, including those of the Pennsylvania Ministerium, now housed in the Muhlenberg Building, will also make the move to Germantown.

GROUPED behind cornerstone are Mr. Konemann, Dr. Cooper, Dr. Reinartz, and Pres. Fry

ENTRANCE to wing which will contain display rooms, book store, audio visual department

ONE OF THREE service wings extending from rear of crescent-shaped main building (below)

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PA.: HARRISBURG . . .

(Continued from page 37)

Pastors are urgently needed in the synod. On Sept. 1, 42 charges were without pastors. The West Allegheny and West Penn conferences reported eight each. Lancaster Conference had one charge not served by a pastor.

State Pastors to Hear Steimle

DR. EDMUND A. STEIMLE, Philadelphia Seminary, is the featured speaker for the first evening session of the Pennsylvania State Pastors' Conference to be held Nov. 19-21 at Market Square Presbyterian Church, Harrisburg.

Other speakers are Dr. Martin Luther King, Montgomery, Ala.; Dr. Kenneth Maxwell, Washington, D. C.; Dr. Halford E. Luccock, New Haven, Conn.

EAST PENN CONFERENCE meeting, held Oct. 22 in St. Peter's Church, Middletown, featured two addresses on "Doctrinal Differences of American Lutheran Church Bodies," by Dr. Martin J. Heinecken, Philadelphia Seminary, and an address by Dr. Stanley Billheimer, Palmyra, on "The Son of David."

ERECTION of the education building of St. Paul's Church, New Cumberland, marked the end of the first phase of a building program begun in the fall of 1956. Synod President Dwight F. Putman preached. Pastor Ralph C. Sloop conducted the dedication service Sept. 29.

GORDON N. EDWARDS, ordained in Zion Church, Penbrook, Sept. 29, became the first member to enter the ministry in the history of the 64-year-old congregation. He is serving as assistant pastor in Trinity Church, Camp Hill.

DAUPHIN COUNTY Council of Christian Education convened Sept. 28 in Christ Church, Linglestown. Ira C. Sassaman, synod director of Christian education, moderated a panel discussion on "What is the Function of the Sunday School?" Oscar L. Lingle, Lutheran layman, is president of the council.

MEET JOE ROSS

Russell L. Dicks

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Groundbreaking for Grace Church, Forest Hills
Move to new location in New York suburb

Forest Hills Congregation Breaks Ground for Church

By LEONARD R. KLEMANN

LONG ISLAND—Ground was broken for a new church and a parish house by Grace Church, Forest Hills. The 31-year-old congregation with a baptized membership of 850 is moving to a new site. Its old church building will be demolished.

Taking part in the groundbreaking service for the $200,000 building on Sept. 15 were (*see cut, from left to right*) Pastor Charles D. Trexler, Jr., president of the Long Island Conference; Dr. Charles D. Trexler, pastor of St. Paul's Church, Brooklyn; and Pastor Leonard R. Klemann of Grace Church.

It Was the 30th for Pinecrest

THE 30TH ANNIVERSARY session of Pinecrest Luther League Leadership School was marked by two significant events.

Two staff members, Mr. and Mrs. Adolph Muller, celebrated their 10th year at Pinecrest by presenting to the school a set of brass offering plates. They met as campers at Pinecrest.

An offering of $180 was received for work in the Liberia mission.

Pinecrest is a synod leadership school serving congregations of the New York area. Its 30th session was held at Camp Beisler, N. J., and had an attendance of 140 campers. The Rev. Leonard R. Klemann of Forest Hills, N. Y., is dean, assisted by the Rev. Herbert N. Gibney of Hempstead.

Queens Churches Observe Reformation

THIRTY-FOUR congregations of Queens celebrated the Reformation festival at a vesper service at St. John's Church, Richmond Hill, Oct. 27. The Rev. Robert E. Mohr of St. Luke's, Woodhaven, preached. Liturgists were the Rev. Robert Arnold, president of the Queens Lutheran Pastors' Association, and the Rev. George Handley, secretary. A choir of 60 voices from local congregations assisted.

Offerings were received for the support of social mission work in metropolitan New York and Long Island.

A CONFERENCE-WIDE evangelism mission will be held in all Long Island congregations during the Easter season, next year.

Expansion Plans in Richmond Hill

A $75,000 building and improvement project got underway at St. Paul's Church, Richmond Hill. First step was the redecoration of nave and chancel which were rededicated Oct. 13 by St. Paul's Pastor Robert Arnold, assisted by Pastor Emeritus Carl G. Doebke and Pastors Walter Kortrey and Fred McLaughlin.

Next step will be erection of a new parish house. Building plans are under discussion now.

For the first time in the congregation's 83-year-old history, four young men are currently preparing for the ministry, Pastor Arnold announced.

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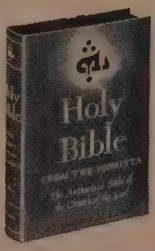

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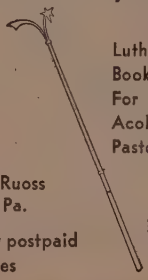

Lutheran Book For Acolytes and Pastors

illustrations

ONTARIO

Sector Project Takes Hold In Canada Synod Churches

By NORMAN BERNER

KITCHENER—The sector project for stewardship is in full swing in a number of congregations in the Canada Synod. Ervin Young, LLM staff member, and the Rev. Norman Berner, assistant to the synod president, held review-of-progress meetings in four conferences in mid-September.

As a step toward double apportionment in 1958, the synod's executive committee has urged all congregations to remit 10 per cent extra on apportionment for 1957.

On Oct. 15, Treasurer E. A. Kalbfleisch reported receipts of over $160,000—up about five per cent over 1956.

Dr. Robert Stackel and the Rev. Walter Bock, Lutheran evangelism directors, met with the synod's evangelism committee to plan the 1958 program. A number of lay evangelism schools were scheduled for next January and February.

High Enrollment at Waterloo

DESPITE THE FACT that admission standards have been raised, enrollment at Waterloo College is considerably higher than last year. Dean Lloyd Schaus reports that 433 full-time and 57 part-time students are registered.

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Nineteen students are enrolled at Waterloo Seminary. Five will graduate next spring. Pastor O. T. C. Stockman of Tavistock preached the opening chapel service on Sept. 24.

THE EASTERN CONFERENCE held its fall session at Papineau Lake, Sept. 16-18. Feature of the program was a report on the WF Assembly in Minneapolis given by Dr. Ray Houser, Waterloo Seminary president, and by Pastor Norman Berner.

DR. KARL HENRY and the Rev. Carroll Charles, of the Board of American Missions, discussed urban church planning with pastors in Toronto and Hamilton recently.

They also met with church councils of Faith Church, Hamilton, and St. Paul's Church, Leamington, to discuss church sites and buildings.

Kitchener Mission to Organize

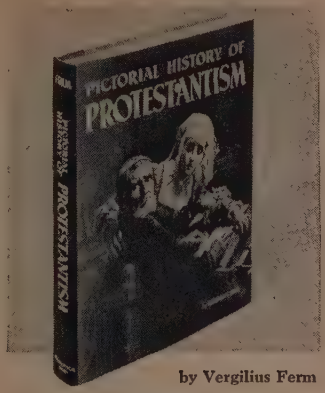
A MISSION to be organized in the near future in the Canada Synod will probably be in Parkway Heights, Kitchener. Many of the members of St. Luke's Church live in this new housing area. Pastor Karl Knauff is holding services and Sunday school classes for them in a public school.

The synod has purchased a four-acre lot in the center of the development in anticipation of the organization of a new congregation.

Three prints of the ULCA film, "A Living Church," are circulating through the synod on an itinerary that will permit every parish to see it before the end of the year. Some churches are arranging two or three showings on one day. Others are presenting it as a "double feature" along with "The Candlemaker."

THE REV. HAROLD GRAM was installed as pastor of St. Timothy's mission in Pembroke, Sept. 15. The congregation has conducted a fund-raising canvass to purchase the church lot held for it by the home missions committee.

"DEDICATE IN '58" is the slogan of Grace



by Vergilius Ferm

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ONTARIO . . .

Church, Oakville. Construction plans for a new church are almost complete. Final pledges for the building are now being taken. The Rev. Roy Grosz is pastor of the mission.

Dr. John H. Reble, president emeritus of the Canada Synod, has been engaged by St. Peter's Church, Kitchener, as supply pastor. He will conduct German language services.

Australian Lutherans May Merge

DR. MAX LOHE, president of the United Evangelical Lutheran Church of Australia, addressed the Kitchener-Waterloo Lutheran Ministerial on Oct. 8. After reviewing the history of Lutheranism in his country, he noted the progress toward merger being made by his church and the Evangelical Lutheran Church in Australia.

According to Dr. Lohe, agreement has been reached on doctrinal issues, but membership in the Lutheran World Federation, and participation in mission work in New Guinea are opposed by the ELCA, a Missouri Synod affiliate.

MR. GOLLA KRUPADANAM, secretary of the Andhra Evangelical Lutheran Church and of the Federation of Evangelical Lutheran Churches in India, is attending Lougheed Business College, Kitchener, to prepare for further administrative duties in India.

He is also taking Bible courses at Waterloo Seminary.

WARTBURG

Edgar Belter to Become Full-Time Synod Official

By ARNOLD H. KAITSCHUK

CHESTER—The Rev. Edgar W. Belter will become director of stewardship, evangelism and missions of the Wartburg Synod on Jan. 1. He has resigned as pastor of Peace Church, Steeleville, Ill., his first parish, which he has served since 1951.

Pastor Belter is a son of Synod President

R. R. Belter. He graduated from Carthage College and Northwestern Seminary and was installed in his first parish at Steeleville in 1951. The 28-year-old minister will move with his family to Racine, Wis., where the synod has bought a home for its new officer.

The position of director of stewardship, evangelism and missions was created by the Wartburg Synod last May upon recommendation of the executive board.

SEVERAL congregations are trying the ector project for stewardship this year, thers are still considering it for adoption n the future. Pastor O. M. Meyer reported hat the congregation he serves at Chester, eace Church, and the congregation he is upplying at Breman, St. John's Church, are oth following the program with excellent esults.

Congregations Are Building

ST. MARK'S CHURCH, Cudahy, Wis. (W. E. Koepf, pastor), dedicated a new church, Oct. 6. Dr. Belter performed the act of edication. He was assisted by Pastors E. R. Morack, R. L. Boulton, D. P. Dovemuehle, nd W. E. Koepf. The Gothic church seats 00.

The fellowship hall accommodates 400. The educational unit contains twelve classooms and will take care of an enrollment f 600. Cost of church and Sunday school \$275,000.

ST. STEPHEN'S mission, Belleville, Ill., edicated a chapel, Oct. 13. On the same ay, the Rev. David Roth was installed as astor of this recently formed mission by he synod president.

A mortgage burning at St. Paul's Church, Hayesville, Ind. (H. J. Brede, pastor), on ept. 15, marked the final payment of its ebt on the church.

NORWAY GROVE MEMORIAL CHURCH at DeForest, Wis., is building a home for Pasor Paul W. Schubert and his family. Until ompletion of the parsonage, the Schuberts re living in a house trailer. The congregaon was received into the Wartburg Synod ast May.

DR. J. R. FRENZEL resigned as pastor of

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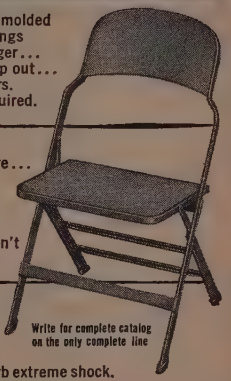

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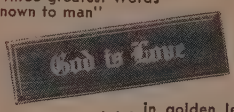

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WARTBURG . . .
Tabor Church in Chicago, Ill., after 42 years in the active ministry. He will live in Lincoln Home at Racine, Wis.

THE WISCONSIN State Brotherhood, of which Wartburg churches in and around Milwaukee are part, convened in Zion Church at Horicon, Wis., Sept. 29. One of the highlights of the gathering was the presentation of a $300 check to Luther Memorial Church at Delavan, Wis., a gift from the "Birthday Mission Fund" of the Wisconsin Brotherhood.

Conferences Elect Officers

NORTHERN CONFERENCE met in St. John's Church at Hebron, Ill., Oct. 1-2. New officers are Pastors L. C. Urlaub, Henry Rowoldt, Kenwood Engel, and Wendell G. Mathews.

SOUTHERN CONFERENCE met in Zion Church near Walsh, Ill., Oct. 15-16.

Officers re-elected for another year are Pastors O. M. Meyer, A. H. Kaitschuk, and G. A. Bischoff.

President Belter installed the Rev. Wolf D. Knappe as pastor of St. Paul's Church, Lyons, and Trinity Church, Pell Lake, Wis., Oct. 20. Pastor Knappe was mission developer of St. Stephen's mission in Belleville, Ill., until Oct. 1.

SALE OF THE LUTHERAN to more families of Peace Church, Chester, will begin this month. Hopes are for doubling the number of subscriptions over the previous year.

St. John's Church, Breman, Ill., was host to the fall rally of the Southern District Brotherhood.

—CHANGES OF PASTORATE—

ILLINOIS

KAATRUD, PAUL G. To Wilmette Church, Wilmette.

KAUFMAN, JEROME B. S. From Grace Church, Villa Park. To United Lutheran Social Mission Society of Illinois, chaplain.

MELESCHNIG, FRANK J. To Acacia Park Church, Chicago.

PROEFROCK, CARL K. From Belleville, mis-

sion developer. To Woodlawn-Immanuel Church, Chicago.

IMONE, ALBERT A. To Luther Memorial Church, Quincy, assistant pastor.

INDIANA

LBERT, JOHN S. From Gethsemane Church, Indianapolis. Retirement.

IANES, FREDERICK M. From Mulberry Home, superintendent. Retirement.

IERTENSTEIN, THEODORE L. From Mt. Zion Church, La Grange. To St. Mark's Church, Butler, and Zion Church, Corunna.

CHROEDER, DUANE E. From Air Force chaplaincy. To Trinity Church, Valparaiso.

IOWA

'ETERSON, MELVIN W. From St. John's Church, Persia. To UELC.

VICKLUND, WILBUR E. From Redemption Church, Milwaukee, Wis. To St. John's Church, Council Bluffs.

INGER, DON HERBERT. From Faith Church, Oxford, Ohio, and St. Matthew's Church, Darrtown, Ohio. To Grand View College and Seminary, Des Moines, professor.

KENTUCKY-TENNESSEE

BUSH, GEORGE. From Trinity Church, Brookville, Ohio. To Trinity Church, Bellevue, Ky.

CROCKER, BERNARD W. From St. Luke's Church, Cold Spring, Ky. Demitted the ministry.

MARYLAND

HAINES, JAMES L. From Augsburg Church, Baltimore. To synod stewardship chairman and director of evangelism missions for synod.

MICHIGAN

ROOT, JOHN A. From Holy Trinity Church, Toledo, Ohio, associate pastor. To St. Andrew's Church, Birmingham.

SUESSMAN, LOUIS C. From St. Andrew's Church, Homestead, Fla. To Olivet Evangelical Church, Detroit.

TYSON, DEAN E. From St. Matthew's Church, Fort Wayne, Ind. To Faith Church, Flat Rock.

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IN CONCLUSION . . . . . .

NOT LONG BACK I had the pleasure of driving by the library in Dunkirk, New York, where I borrowed my first book. I was eight or nine then, but still remember that I read the book through in an hour and was back for another. I've been in debt to libraries ever since.

There are many ways besides book-reading to spend time these days. Youngsters and adults don't depend on books so much now as we did in our youth. But for some reason, the sale of books goes up and up. There will be close to a billion sold in the U.S. this year, up nearly 100 per cent in 10 years.

Publishing is one business where you can still start from zero and swiftly get to the top level if you are shrewd and hard-working.

BOOKS ABOUT religion are riding the tide of increased sales. Last month in our office we received 23 new books each week for review in THE LUTHERAN, the highest total on record. We get only those which seem specially interesting to a Protestant church paper (and review only four or five a week, so we have to make difficult choices).

I don't know who reads all these new books. But the fact that they continue to be published in such large numbers proves that somebody does. There are books to match the reading skill of every variety of reader. There are some novels, but they're mostly sickly (about what Pontius Pilate said to the centurion a couple of days after the crucifixion). There are lively biographies. But most of all there are straight-thinking books about the Bible and Christian theology.

You can get books so tough and tightly written that you will be doing well to cover 20 pages an hour. Others are s lucid and simple in style that you ca manage 200 pages in two hours.

These days the "paper-back revolu tion" has finally reached the religiou books. Most of them are reprints, bu this means that scores of the best book of the last 50 years are now on th market in fresh, attractive editions prices from 25 cents to $1.95.

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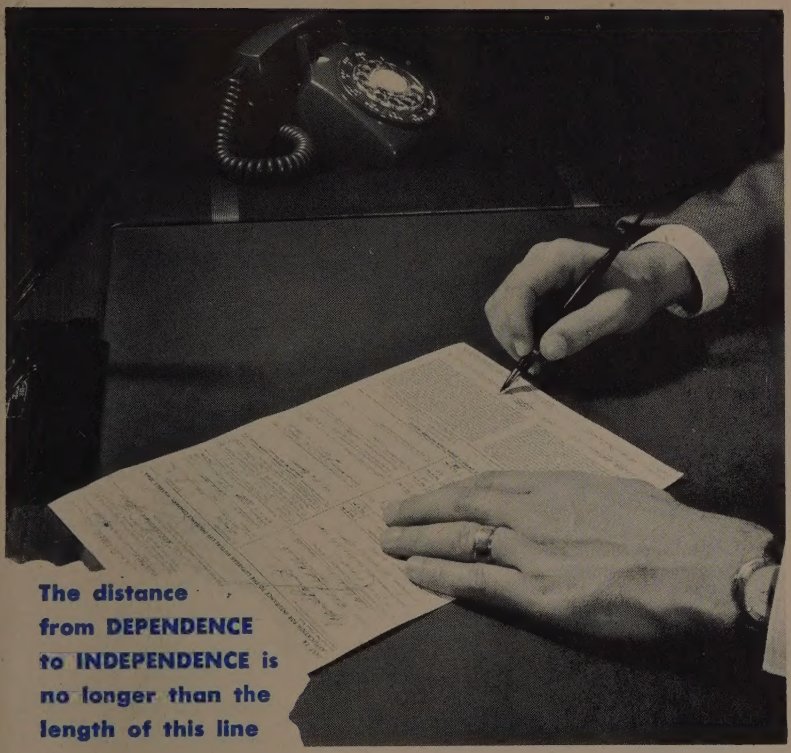
—ELSON RUFF



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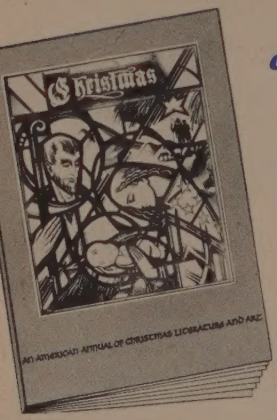

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